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S E R M O N

Preach'd before the Honourable

House of Commons,

At St. Margaret's Westminster,

On Monday, MARCH 8. 1713.

BEING

The Day of Her MAJESTY'S
Happy Accession to the Throne.

By THOMAS SHERLOCK, D. D.
Master of the Temple, and Chaplain
in Ordinary to Her MAJESTY.

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L O N D O N:

Printed for J. PEMBERTON, at the Buck and Sun
against St. Dunstan's Church in Fleetstreet. 1714.

Martis 9^o die Mar' 1713.

Ordered,

THAT the Thanks of this House be given to Dr. *Sherlock*, for the Excellent Sermon by him Preach'd before this House yesterday, at St. *Margaret's Westminster*; and that he be desir'd to Print the same: And that Mr. *Cæsar*, Mr. *Scobell* and Mr. *Jenings*, do Acquaint him therewith.



Paul Fodrell,

Cler' Dom' Com.

2 S. A. M. XXIII. 3, 4.

The God of Israel said, the Rock of Israel spake to me ; He that ruleth over Men must be just, ruling in the fear of God : And he shall be as the Light of the Morning , when the Sun riseth, even a Morning without Clouds ; as the tender grass springing out of the Earth, by clear shining after Rain.



THE Words read to you, are said to be the last of *David*, and uttered by the *Spirit of the Lord*, whose Word was in his Tongue. They are by some Jewish Interpreters, referred to the Days of the *Messiah*, as foretelling the Righteousness and Increase of His Kingdom for evermore : But in this Sense, they can no otherwise relate to the *Messiah*, than as they are pointed at him through *David*, who was a Type of that Great Prince of Peace and of Righteousness ; and consequently, in their Natural and Literal Sense, they

regard the Temporal Government of *David*, and stand as a fit Instruction for the Princes of the Earth.

There is likewise some Doubt of the Time when these Words were first spoken : Whether this Admonition, and Promise, were given *David* upon his first Entrance on his Kingdom, as a Sure Direction to guide him thro' the Difficulties of Empire ; and by him deliver'd as his last Words, and the best Legacy which he could bequeath, to those who were to succeed him in the Throne of *Israel* : Or whether they were first conceiv'd and utter'd by *David* in the Last Scene of his Life, and left with the Authority of a Dying Father to his Sons, as containing the true Secret of Governing happily ; which he had learn'd, both from long Experience, and from the Influence of the Spirit of God : But in whichsoever of these Views we consider the Text, it comes to the same Thing ; and we have the true Art of Governing, by which a Prince may render himself and his People happy, describ'd to us by the Wisdom of the Divine Spirit. *He that ruleth over Men must be just, ruling in the fear of the Lord.*

'Tis an Happiness that we may justly glory in, that these Words are a proper Theme for this Day, the Subject of which is the Accession of our Prince to the Throne : Such a Description of the Rulers Duty produced on the like Occasion, wou'd in many Places be esteem'd a Reproach to the Prince ; and cou'd yield no Fruit to the People, but a Sense of their Misfortune. Unhappy Countries ! where even such Scriptures have the Sound of Treason ;

But with us, the brighter Light they are placed in, the more Honour they reflect on the Throne, the greater Comfort and Consolation on the People: For tho' the Merit of good Government be the Prince's proper Praise, yet the Benefit of it is universal, and reaches even the meanest of the Subject.

The Prosperity of a Prince, who rules in the Fear of the Lord, is represented to us, in the latter Part of the Text, under very beautiful Similitudes: *He shall be as the Light of the Morning, when the Sun riseth, even a Morning without Clouds*: The Sun is the great Spirit of the World, in the Light of which all Things are made to rejoice; Perpetual Spring attends his Course; all Things revive at his Approach, and put on a new Face of Youth and Beauty: Winter and Frost lag behind him; Nature grows deformed, and the World sickens at his departure. What the Sun is to the World, the same is a good Prince to his People: He is the Life and Soul of the Publick; his Influence produces Beauty, Order, and Regularity, and so animates every Member, that the whole Society is Harmony and Peace. This Difference there is; the Sun in his Meridian Glory strikes some Parts with too fierce a Fire, and the Field fades under the Heat which should refresh it: But the just Prince, like the rising Sun in a clear Morning, shines with kinder Rays, and his Justice being always tempered with Love and Mercy, can never be destructive.

As this Similitude sets before us the Blessings deriv'd from a just Prince to his People, so does the next represent to us the Stability of Kingdoms so
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happily directed : That Government is always in its Youth and Vigour that is under the Management of a wise Ruler ; its inward Constitution is heathful, and so confirmed in Strength that it stands secure from outward Dangers : *He shall be as the tender Grass springing out of the Earth by clear shining after Rain.* There cannot be a more lively Image of a flourishing Condition, than what is conveyed to us in these Words. The Grass which is forc'd by the Heat of the Sun, before the Ground is well prepared by Rains, is weak and languid, and of a faint Complexion ; but when *clear shining* succeeds the gentle Showers of Spring, the Field puts forth its best Strength, and is more beautifully arrayed *than even Solomon in all his Glory.* Such is the Splendor, such are the never-fading Glories of a Kingdom, whose Prince ruleth in the Fear of the Lord.

The Text thus explained, leads us to consider,

First, The Character of a good Prince, expressed in these Words, *He that ruleth over Men must be just, ruling in the Fear of God.*

Secondly, How great a Blessing a just Prince is to his People ; which is represented under the Similitudes of the rising Sun, and the flourishing Grass springing out of the Earth.

First then, We are to consider the Character of a good Prince expressed in those Words, *He that Ruleth*

letb over Men, must be Just, Ruling in the Fear of God.

Justice, in the limited Notion of the Word, as it signifies a due Execution of the Law, an equal Distribution of Rewards and Punishments, to the Obedient and Disobedient, makes but a Part of the Description of a good Governor ; that which fills up the Character, is a more extensive Vertue, influencing the whole Conduct of a Reign, and denotes rather the general Habit of Vertue, than any particular Acts that flow from it. What this Vertue is, may best be understood by comparing it with that, which is the true Measure of it, the Fear of the Lord. And thus the Text has taught us to explain the Notion, referring us evidently to the Fear of the Lord, as the proper *Rule and Measure* of that Justice which it requires in a Ruler : *He that Ruleth over Men must be Just* ; what is meant by Just, the following Words inform us ; *Ruling in the Fear of God.*

The Fear of God, is in all Cases, the Beginning of Wisdom, as being the true Foundation of Religion ; the Principle from which, the Knowledge of our Duty, as well as our Obligation to Obedience, is in all instances deducible. 'Tis a Principle which extends to all the Stations and Circumstances of humane Life ; and will Teach the Prince, as well how to Govern, as the Subject how to Obey.

Now the Fear of the Lord, either means a just Sense of the Attributes of God, or else necessarily supposes it ; for Fear always follows, and is determined

mined by the Conception we form of the Thing, or Person, feared. If we joyn to great Power great Malice, and a settled Resolution to do Mischief, the Object so clothed, strikes with Terror and Confusion, and the Result is an abject, slavish Fear : If we add to unlimited Power, as great Goodness and Benevolence, such a Being creates in our Minds, Awe, and Reverence, and replenishes our Hearts with Filial Fear and Veneration : To know the Difference between the Fear of a Father and of a Tyrant, we must necessarily consult our Ideas of both, by which only we can distinguish the Passions. To Act therefore under the Fear of God, is one and the same Thing, as to be influenced by a just Sense of his Power, Holiness, and other divine Perfections ; and to *Rule* in the Fear of the Lord, is so to *Govern*, as being always under the Sense of his Power and Holiness, as being ever in the Presence of him, who is King of Kings, and Lord of Lords.

'Tis this Sense, which will make Princes become true Fathers of their People : For when they consider, that they stand in the Place of God, the common Father of Mankind ; that those who are made subject to their Power, are the Sons of him, who put the Reins of Government into their Hands ; they must needs treat their People like their Children, as conscious to themselves of executing a Father's Power ; and knowing, that they should be Injurious to Him above them, as well as to Those below them, shou'd they use his Authority in a Way not suitable to his Character : Cou'd a Prince abuse his Authority, to the gratifying his Lust or Passion, had he
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this Sense before his Eyes ? Could he think it reasonable, to make the Power of God execute the corrupt Designs of a Man's Heart ? In the private Affairs of Life, there is nothing leaves a fouler Stain upon a good Character, than the Abuse of a Trust ; which extends perhaps only to the Guardianship of a few Infants and a small Estate : And yet a Man that proves unjust to his Friend in so small a Concern, in neglecting the Interest of the little Family committed to his Care, is looked upon by all, as abandoned to the Sense of Honour and Vertue. The Reason of this Resentment is plain, because every Body sees, that the Father left his Friend his Power and Authority over the Family and Estate, that he might become a Father to them in his stead : And this is understood to carry with it such an Obligation, that an honest Man is more careful and industrious in the Concerns of others, than oftentimes he is in his own. A good Prince governs with the same Sentiments, which are ever suggested to him by the Fear of God : He considers his People, as the Family of the Almighty, over which he is placed by the appointment of Providence ; as Orphans committed to his Care, whose Prosperity and Happiness depend entirely on his Conduct : The Will of God, is always the Rule by which he uses the Power of God ; and in every Instance of Government, he does the very Thing which he judges God would do, were he personally to determine the Case himself : For a Prince so instructed, seeks not *his own Will*, but the *Will of him who sent him*.

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This is a general Account of the Princes Temper and Disposition, who rules in the Fear of the Lord: if we carry the View through the Particulars of Government, we shall discover more distinctly the happy Influence of this religious Principle.

The Royal Authority being the immediate Power of God, has no more immediate Concern, than to promote the Service, and to establish the Honour of God in the Hearts of Men: 'Tis but a natural Tribute for Princes to pay their Maker, to provide that those, whom God has made to be their Subjects, should not cease to be his Servants. Besides, this is a Case recommended to them both by their own, and their peoples Interest: 'Tis not in the Power of the best Princes, to make all their Subjects equally Happy; Poverty and Distress, will be the uncomfortable Companions of some, in the most flourishing Kingdoms: But Religion is a Way opened to Happiness, to which the Rich and the Poor have equally admittance; 'tis that only which can make all Circumstances of Life easie, and is necessary as well to teach us *how to abound*, as how to *suffer need*: For this reason then, a Prince concern'd for the Happiness of his People, cannot be unconcerned for the Interest of Religion. But further; The Welfare and Prosperity of Civil Societies, as such, depend upon the Influence which Religion has upon the Minds and Manners of the People: Humane Laws are often transgressed with Impunity; often easily evaded; and sometimes for want of due Execution, they lose their Force and Vigour: But the Law never dies in an Heart seasoned with Religion, and
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These Advantages can never be wanting under the Conduct of a Prince, who governs in the Fear of the Lord: The Sense of his own Duty, and his Regard for the Honour of God, will incline him in all Cases to promote and encourage the Service of his Maker; and to fill up that Character, which, when justly sustained, is both the Ornament and Strength of the Crown, *Defender of the Faith*. To such Princes the Church of God owes her Temporal Prosperity, her Liberal Maintenance, and in great Measure, even the Purity of her Religion: To such she owes the Temples of God, which are in every Nation the truest Indications of Royal Piety and Magnificence: To such Princes ——— But whither am I going? Methinks, my Country chides me, whilst I deal to such Princes in common those Praises, which seem to be the distinguishing Marks, the Excellencies peculiar to our own. Happy *Britain*! that canst so easily discover the Features of thine own Prince, whenever the Image of a good one is set before thee. Religion indeed is so much

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both the Practice and the Care of our good Queen, that in this Respect her Enemies (if such a Prince can have Enemies) must confess, That the World has seldom seen Her Equal, never Her Superior. In the midst of outward Pomp and Glory, how constant, how regular is her Devotion; how just and becoming Her Behaviour in the Presence of God, that even those who attend at the Altar may profit by the Example? With how tender an Eye of Compassion did She Regard the Poverty and Distress of the Christian Priesthood, and how did She consult the Honour of God and Religion, providing by Her Royal Bounty, that the Altar should be attended, not by the Servants of Men waiting for Bread, but by the Freemen of the Lord. Ages to come shall give Glory to God for Her, when they shall behold those Monuments of Her Piety, which are now but just rising from their Foundations; a Glory that will not be the less Her's, tho' we acknowledge, (as in Justice and Gratitude we always must,) how readily Her faithful Commons enabled her to support the Charge of so Expensive an Undertaking.

This Prospect is so pleasant, that here I could delight to dwell; but the Time which spends much faster than my Subject, bids me proceed.

Let us then take a transient View of the happy Effects of this religious Principle, The Fear of God, in the Political Government of a just Prince.

Humane Nature is much the same in all Parts of the World; there are the same Passions and Inclinations to be found in Men of different Countries; and therefore 'tis in vain to search Nature to find the Causes

Causes why some Nations enjoy inward Peace and Tranquility, whilst others are exposed to Misery and Confusion. The Difference seems to lye in these Two Points ; The Laws and Constitutions of several Countries, and the Execution of these Laws. Princes who can forget the Character of their Master, whose Power they exercise, may easily forget the Character of their Subjects, over whose Persons they reign ; and thô, *he that ruleth over Men* ought to be just, because Men are rational Creatures, and have a Right to be governed by the Laws of Reason and Justice ; yet 'tis no wonder that the Ruler who does not *fear God*, should not *regard Men*. Power and Greatness are in themselves great Temptations, mighty Corrupters of the Heart of Man; and unless there be the Fear of God to restrain those evil Effects of wordly Grandeur, it must happen, That he that has the most Power will be least able to use it well ; and consequently want of Religion in the Prince must always end in the Slavery and Misery of the People : But when a Ruler acts under the Sense of God's Supreme Dominion, and knows that there is no proper Legislative Power, but that of the Almighty ; that the Part entrusted to him is a Ray issuing from the Divine Fountain ; he will so use his Power as not to disgrace the Giver of it, and exert it in Laws and Constitutions, worthy of the great Original from whence they flow : Such Laws must always be Honour to the Throne, Safety and Prosperity to the People.

With us the Legislative Power is more happily administered than in any known Part of the World ;
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and I may have Leave in this August Assembly, to congratulate with my Country, that She lives under no Law that is not of her own chusing. A Privilege which is the Glory of *Britain*, purchased with the Blood of our Ancestors, and ought never to be parted with, but together with our own. But how is this Happiness compleated, when we have a Prince upon the Throne, as ready to give Life to any Law for the publick Good, as Her People can be to ask it; who takes no other Pleasure in Her Power, but in making it beneficial to Her Country; and then only thinks She reigns, when She can do good to Mankind?

Wholesome Laws, whatever Tendency they have to publick Good, have no Effect, but as they are prudently administred, and vigorously executed; The Welfare therefore of Kingdoms does in great Measure depend upon the steady and wise Exercise of the Executive Power; for tho' the Touch of the Sceptre may animate the Law, and give it Being, yet 'tis this Power which gives it Energy and Operation, and teaches it how to influence the Lives and Manners of the People; how to make them at once Good and Happy. In the Management of a corrupt Ruler, 'tis oftentimes made a Snare to the Lives and Fortunes of the best Subjects; but where the Fear of God directs the Prince, the Law is always a Protection to the Innocent, a Terror to the Wicked. In all human Laws there is an Imperfection, which wou'd often make Justice degenerate into Cruelty, were not the Rigour of the Letter left subject to be moderated by the Reason and Equity of the

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the Governor ; For it being impossible to form a Rule that shall regard all the various Circumstances that attend humane Actions, the Law can in many Cases consider one Action but in one Light, and annexes the same Punishment to the same Crime, wherever found, not considering what it cannot foresee, the Aggravations or Alleviations which may arise from the Circumstances of Offenders: And yet in the Eye of Reason and Equity there is no truer Maxim than this, *Duo cum faciunt idem, non est idem*; from whence it comes to pass, that oftentimes the material Action, and the moral Action, that is, the Action considered in all its Circumstances, are in one and the same Instance of different Kinds ; in which Case the Letter of the Law may find a Crime, where Reason and Equity can find no Criminal ; or at least not one deserving to suffer the Severity of the Law. This is the proper Field for the Exercise of Royal Mercy ; for Arbitrary Mercy, that does not regard the Offenders Merit, is rather Humour than Goodness, and is destructive of the Constitution ; whereas true Mercy always supplies the Defects of it : For the Mercy of the Prince is not opposed to the Cruelty of the Law, (for the Law has no Intention to be cruel ;) but it comes in to relieve the Law against the Imperfections to which all humane Constitutions are subject. Justice her self is blind, and wants the Royal Touch, which gives her the Eyes of Mercy to distinguish between the Crimes of Malice and Inadvertency.

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From this View of the Executive Power, 'tis easy to judge how great the Difference is between a Prince who rules in the Fear of the Lord, and one who has not God in all his Thoughts. Even Mercy, the choicest Flower of the Crown, and which has the kindest Aspect on the Subject, may, in an ill Hand, become oppressive to the People; and so it always does when 'tis used to countenance or protect the Wicked against Justice; and to set those who do not love the Law, above the Fear of it: But when the Sword of Justice is sent forth, not to execute the Will of Man, or serve his Passions, but to purge the Land from Iniquity, and to root out Oppression from the Earth; when Mercy follows close behind to skreen the Ignorant, the Inadvertent, the unfortunate Offenders, who sinned not out of malicious Wickedness, from the rigorous Blows of Justice; then may it properly be said, *That Mercy and Truth are met together; Righteousness and Peace have kissed each other.*

I should injure the Character of our excellent Queen, should I seem to labour in the Application of these Praises to Her, which are so much Her own, that I doubt not but every one here has been beforehand with me, in blessing God for these rare Endowments of his Prince. Some Reigns, however full of Glory, yet give us a secret Horror, when we see our Annals stained with the richest Blood of the Three Kingdoms; when we see the Sword always naked, but cannot discern the Hand that guides it, and are left doubtful whether it strikes the Blows of Justice or Resentment: But Posterity shall find no such

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2. How great a Blessing a just Prince is to his People, which is represented (in the Text) under the Similitudes of the rising Sun, and the flourishing Grass springing out of the Earth.

Good Laws duly executed are as much the Happiness of the People, as they are the Support of the Crown; without them even Liberty would be our Ruin, and instead of enjoying our *Freedom*, we should perish in our *Licentiousness*; for Liberty does not consist in being free from all Restraints; if it did, the wild Inhabitants on the Coast of *Africa*, might more justly boast of their Liberty, than we do. Civil Liberty is the Child of the Law, and thrives best under the Guardianship of its Parent; and therefore a just Prince, as he will most regard the Law, will always be the best Patron of his People's Liberty; such a Prince has no separate Interest from his Country; he looks upon himself as the Head of the Body, and if any Member grieves, he suffers with it; he can never cast an envious Eye upon the Privileges of his People, which he esteems as his own, and values even as the Jewels of his Crown. How happy are the People who are in such a Case, how blessed is the Nation whose Prince *feareth God*.

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For further. The very Example of such a Ruler has a natural Tendency to promote the Peace and Welfare of a Kingdom. When Virtue shines from the Throne, it warms the Hearts of all below it, and the Advantage of the Station gives it an Influence not to be resisted; Religion in the Height of Greatness is an amiable Sight, and the People will insensibly learn to imitate, what they cannot help admiring. Would it not teach the haughtiest Mind Humility, to see Majesty it self lye prostrate at the Altar, imploring the Divine Assistance with such a Sense of its Dependence, as is but rarely found in the lowest Fortune? Must it not shame us into mutual Kindness and Benevolence, when we see with how uncommon a Love the Prince embraces all Her Subjects, even the worst deserving; imitating the Example of Divine Mercy, which makes the *Sun to rise both on the Just and on the Unjust*? Can the People refuse Submission to such a Prince, can they scruple to follow the Law as the Rule of their Obedience, which they see their Prince submitting to as the Rule of Her Government

Lastly, There is one Thing more, which comprehends in it all that a Nation can wish for, and which always attends the Government of a just Prince; I mean the Blessing and Protection of Heaven. As Kings are the immediate Ministers of God, so are they his immediate Care; he ruleth both their Hearts and their Hands, and turneth them as seemeth best to his Wisdom. 'Tis easy for him to

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punish the Wickedness of a Prince and his People, by making foolish the Wisdom of their wise Men, and only suffering them to chuse their own Destruction: 'Tis as easy to reward the Good, by establishing the Heart of the Prince in Council and in Wisdom, and guiding him insensibly into the Road of Honour and Prosperity. Time would fail me to set before you the Instances of God's Judgments and Mercies. Those of the former sort (blessed be his Name) have no Relation to *this Day*; and for the latter, you might justly blame me, should I search for foreign or for distant Examples, when our *own Country* and our *own Times* furnish us with such ample Materials: *This Day*, as it is my *Subject*, so shall it be my *Witness* also; and I need call no other to prove the Happiness of a People, whose Prince ruleth *in the Fear of God*.

The Virtues of the Royal Blood of *Britain* were never more amiably possess'd than now, when the *Majesty* of the Crown is displayed in the *Softness* of Her Sex who wears it, and seems rather to invite than to command Obedience; so equally are the Graces mixed, that Her Authority creates no Terror, Her Mildness no Contempt: So tender is She of the Privileges of her People, that the Nation must ever praise Her; so just to the Rights of the Crown, that Her Successors will never blame Her. Her Reign in every Respect has been so just a Transcript of the Constitution, that Time perhaps may make it doubtful, whether our excellent Constitution were

not a Copy drawn from the Example of Her Government.

If the State may thus rejoice in Her Princes Care, the *Church* has equal Right to boast of Her Protection. Our Queen was born within Her Pale, and learnt betimes to know and love Her: When the Fears of Popery surrounded Her, and when every Prospect, wheree're She turned Her Eyes, was dark and Gloomy; when some who *wore* Her Honours, *forsook* Her Cause, and some silently lamented Her Condition; in that Day of Her Distress, our Prince misliked Her not, but followed the *worst* of Her Fortunes, till the Wisdom of Providence has raised Her at last to become the Author of Her *best*, to be a Nursing-Mother to the Church and all Her Children.

Whilst *Britain* has been thus cherished, thus happy at Home, under the Influence of a mild Government, She has not been less glorious Abroad, extending Her victorious Arms to every Country, either to protect Her Friends, or to subdue Her Foes. We had been so long unaccustomed to Success, that 'twas thought a Conquest not to be subdued; a Triumph, to defend our selves: The *British* Victory seem'd to pine for her antient Heroes, her *Harry's*, and her *Edwards*, and scarcely lived upon the faded Honours of *Cressy-Field* and *Agincourt*, till the Genius of *this Day* arose, and taught her once more to gather fresh Lawrels in distant Countries. To such a Height of Glory
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has this *Female* Reign arrived, such Honour and such Triumphs has it brought our Nation, that shou'd any future *King* prove unfortunate, *Britain* perhaps grown superstitious upon the Successes of Her *Queen*, will wish, *He had been a Woman.*

But great as these Successes were, yet still they brought a Grief with them, which easily found its Way to a compassionate Heart: The *QUEEN* could not hear of Victory without lamenting the Loss of Her brave Countrymen, without pitying even Her Conquered Foes; and so tender a Regard has She for Mankind, that notwithstanding all these Honours of the Field, She reckons it the Glory of Her Reign, that She has stopt even the Triumph of Her Arms, by Peace; and given the harassed Nations, leave to Respire.

One thing only She wants to compleat Her Happiness, to see Her Subjects unite in Love and mutual Confidence; to see those Heats and Animosities buried in Oblivion, which threaten the Peace of our *Israel*. But why do I sully the Glories of this Day, with mention of our Divisions, those Wounds of our Country, at which Her best Life flows out, and leaves Her Sickly in the very Season of Her Youth, and whilst all Her Honours bloom fresh around her? How earnestly has the *QUEEN* Commanded, Exhorted, Entreated, nay, even Begg'd of You to forget your Resentments? And cou'd you but offer up to Her the Quarrels of your Country, it would be

be a more welcome Present, than should you lay the Treasures of both *Indies* at Her Feet.

Thus Happy in the Affections of Her QUEEN, *Britain* must ever think of Her with Joy and Pleasure: And yet One Circumstance there is that often gives Her Pain, *always* when She reflects, that Her Prince is Mortal; witness, her late Distraction, when uncertain Fame variously reported Her Princes Illness; not *Rome* was more dismayed when *Hannibal* was at her Gates; every thing was Fear and Confusion, and Men began to look suspiciously on each other, as if in every Face they had seen a Foe.; the *Treasury of the City*, one would have thought; was Plundering; and yet no Enemy was near, but *Britain* in her Disorder was Preying on Her Self.

Blessed be the Power, the Almighty Power, that has dispelled these Fears! Let every Heart be lifted up in Praise to his holy Name, who hath given Life and Salvation to his Servant, and hath not denied the Request of Her Lips.

And yet when She requested Life, 'twas for Her Countries Sake, and not Her own; Her Mortality is what She oftner and more willingly thinks on than we do; and whenever She does, finds nothing to disturb her Mind, but the Concern for Her People, who will be left behind Her: A Concern that has more than once been expressed in the most generous Regard to Posterity, by providing for the future Peace and Happiness of these Kingdoms, in the Settlement of the Crown on the ILLUSTRIOUS HOUSE OF
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HANOVER. A Blessing, for which the Nation can never be thankful enough. But it raises an Indignation unbecoming *this Day*, to hear *some* pleading their Affection to this happy Settlement, as a Mark and Distinction of their Party ; a Settlement, which is undeniably our Common Good, and, I trust also, our common Care. But let no Prospect of distant Happiness, how Entertaining soever, render us insensible of the present Good we enjoy ; but let every Wish that looks to the Succession, centre in this Point, that *we may never see it ; that our Country may never lose it* : Whilst *we* Live, may *this Day* return (and whilst it does return, it always will) with fresh Honour ; but when we are forgot, when She, who is our Glory, is called to a better Throne, may Late Posterity enjoy the Fruits of her Care, in Deriving the Crown upon so Noble a Family. As long as our Wishes are confined within these Limits, there is no Reason to make *a Secret* of our Affections to the Protestant Succession ; 'tis an Affection which every Lover of his Country ought frankly to Proclaim ; which is the proper Way of keeping this *common Concern*, from becoming a *Party Cause* ; and stilling those Fears and Jealousies which are Destructive of our Peace and Happiness.

May he, who stilleth the Raging of the Seas, and the Noise of their Waves, and the Tumult of the People, send us Peace and Concord, and Minds capable of enjoying the Blessings which he has so Plentifully showered on us : And to compleat our
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Happiness, may He add Length of Days to our Gracious Sovereign, and continue Her to be a Comfort to Her People, till She shall as far surpass the Oldest of Her Predecessors, in number of Years, as She has already outdone the *Bravest*, in Honour and Glory.



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